294 shoe, so that the sinew will not be subjected to too much wear. Mukluks are rarely seen but
[292] may be purchased locally from traders.[17] Piping is inserted in the seams of moccasins and mittens, serving less as decoration than to prevent the penetration of cold.

291 Children's foot duffel often consists of a woolen or flannel rag simply wrapped around
294 the foot; sometimes rabbit skin, which has been dried outdoors in cold weather, is used for this purpose. Adult duffel is cut from old woolen blankets, the pattern being said to follow an old moccasin pattern which was abandoned a long time ago. Material of the required size is first folded along the diagonal (a–b) as shown in Fig. 6, D, and is then again folded along (c–d). The rectangle of folded material thus obtained is now cut along a curved line. What will be the upper layer is now cut as illustrated by the broken line and the garment sewn around the toe and side thus making a loose slipper. The heel is sewn to within an inch of the bottom of the lower layer, which is then cut to square off the heel and sewn. An ankle wrap of the same material is added, but no lacing is used to keep this part in place since the outer moccasin lacing will do so. Felt insoles are sometimes worn as additional duffel.

294 Although aboriginally the Upper Liard Indians made the parka, today there are only a
177 few women who know how to cut this garment, which is usually purchased. Native parkas are manufactured from doeskin cloth or canvas. Mrs. Man made a parka during the period of field work (Fig. 6, A) and explained that in her country, around Fort Liard, the garment continued to be manufactured. Two pieces are cut of the parka body (I) and sewn together back to front (h–d) and (e–g). The front of the parka is cut down from the neck as indicated by the broken line. The sleeve (II) is sewn from (e′) to (ff) and then attached to the body (e′) matching (e), and (d′), (d). The hood (III) is sewn from (b) to (c) and then attached with opening (a–b) being sewn to the neck. In the sewing, point (b) matches the back center of the neck, and points (a) the front center of the neck on either side of the cut. When the hood is open it will be seen that there are two points (a). This pattern undoubtedly reflects the influence of commercially manufactured garments.

296 Women's dresses, underwear and stockings are worn for about a week before being laundered. Men may wear their clothes for two weeks or longer before washing. Girls or women wash clothes in galvanized iron tubs which are set on the ground or floor (Pl. 10, A) Water is heated on an open fire and poured into the tub, soap powder also being added. The laundress sits on a low box or fallen tree, or squats on the ground over the vessel. Washboards are not employed, although these are available at the stores. Squeezing the soapy water out of the garment with the right hand, the woman at the same time twists it between her two fists in a circular movement. The entire garment is gone over several times in this way. Clothes are not rinsed. When clean, the article is stretched to shape and thrown over a line strung near the camp. In traveling, garments, especially diaper cloths, are often spread on willows to dry. There is no common washday, a wife or daughter doing this task as the need arises.

● 301 *Adornment.* The principal ornaments worn by women are a rosary and a variety of hair ornaments, including combs with artificial flowers, clips, ribbons, and barrettes. Sometimes girls appear at dances with curlers in their hair. Men wear rings and arm garters. Both
[805] sexes frequently have wristwatches.

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[17] On Christmas morning (1945) Harvey Cross, a Nelson Indian, wore a very decorative pair of mukluks.

Pants

No pants or trousers were used long ago. They 291
commenced to come into use very shortly after the arrival 291
of the first fur traders (possibly some time ca. 1835 to
1845). It seems before this time trousers had not been [177]
seen. The first made by the Tahltan were combination,
leggings and breech-clouts varying somewhat in construction.
Soon afterwards other styles a little more like
pants were made. These were altogether of leather and
like a combination of leggings up to about the waist,
the tops of the leggings being enlarged and sewed
together at the front and back so as to envelop the hips
and posterior. They were held up by strings tied to the
belt and sometimes by other means. Some of them were
combination boots and trousers. Only a few of these
garments were used. These leather trousers probably
resemble the Nahane trousers figured by Hatt (see Hatt,
Fig. 73). Soon afterwards, however, the Tahltan commenced
to make better copies of the white man's trousers.
These were made of caribou leather and more patterned in
every way after the old style pants used by the fur
traders and sailors, which opened with a flap in front.
These trousers became quite common. Commencing with
the Cassiar gold rush in 1894 and the consequent establishment
of numerous trading stores, leather pants soon [177]
went out of vogue and are seldom used now.

Garters

Garters were universally used by men and 291
women. Most of them consisted of plain strings and
narrow bands of leather which were tied over the leggings 301
or boot legs below the knee. Some were fastened permanently
to the leggings, the ends being loose. Garters
were often ornamented with bead or quill embroidery
excepting at the ends where they tied. In later years
some garters were fastened with buttons at the sides of
the legs. Some other garters, often also fastened to
the leggings, were of strings of leather twisted together.
A number of them fastened to leggings had down of birds
caught in the twining. Some of these garters were more
for ornament than for utility.

Belts

A good many belts used in ordinary dress both by men and women had more or less quill embroidery on them and some had fringes or thongs along their lower edge which were strung with dentalia. Some others were ornamented with fringing or pinking only. Very few belts were altogether plain. 291 294 531

PERSONAL ADORNMENT

Necklaces were formerly much used, but more by women than by men. Necklaces and collars pertaining specially to lads, maidens, widows etc. have already been described. 301

It seems no necklaces of quills were used, nor others of bone tubes or copper tubes.

Some wealthy people wore large plates or pendants of copper with men's heads incised on them. These were obtained from the Tlingit and they were costly. One informant said these plates of copper were worth more than similar plates of gold would be worth now. A person owning one was considered wealthy it is said.[1] 301 556 [439]

Dentalium shell necklaces were used by everyone. The best ones consisted of very large and ivory white shells. These were much more valuable than necklaces made of medium, small, and poorly coloured shells. The shells were strung on sinew thread and caribou string and were of various sizes and lengths. Some people used a number. It appears none of them were of breast plate form nor covered the breast in a series of necklaces connected with a single neck piece, as was common among the plateau tribes. Necklaces of lynx teeth were used a good deal by women and children. Men who had bear, wolf, beaver, etc. as manitous wore claws of these animals as necklaces. After the traders came bead necklaces came into use. Charms of stone, etc., enclosed in leather were much used as pendants. Nose ornaments were in vogue. None of them were of shells. 301 321 [171] 301 301 321

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[1] (The Tlingit tell a story of the origin of these copper plates. The first one was obtained by a poor man who became wealthy).

301 They were circular in shape and resembled buttons, rings,
307 apparently cut out in a single piece from some kind of
32] fine bone or ivory. The small ends sprung apart and were
inserted in the septum of the nose. It is unknown whether
these bone nose ornaments were made by the Tahltan or
procured from other tribes. In later times silver nose
rings were used. These were procured from the Tlingit,
who also used them. Bone and silver nose rings were used
by both sexes but chiefly by women. Nose ornaments of
the forms in vogue among the plateau tribes were not used.
Almost all were of haliotis shells procured from the
coast. Boys and men wore from one to three shells in
each ear, many girls and women had four. Poor people
bored their children's ears when they were infants, often
only two or three days after birth. The nose was bored
301 at the same time. Wealthy people had their children's
307 ears bored at intervals of two or more years. The first
32] holes, one in each ear, were bored when the child was
616 three or four years old, about two or more years afterwards the second holes were bored, and after similar
intervals the third and fourth. A daughter of wealthy
parents got her fourth ear rings when about ten or twelve
years old. Each time her ears were pierced her father
or parents gave a feast and numerous presents to the
people. They also gave a feast and presents when her
nose was bored. Only people of high rank or possessors
of much wealth did this. It seems if the father of the
[616] girl was a Raven, he gave the presents only to members
of his own phratry, and vice versa if a Wolf.

Boring of the ears and nose was done with an
awl or with a needle and a quill or a sinew thread
inserted immediately afterwards. Earrings were not put
in until the wound had healed. Sometimes holes were made
with a porcupine quill which was pulled partly through
and left there, the sharp end being clipped off or tied
up. Labrets were not used by the Tahltan, but only by
wealthy people of the Tlingit and Taku. Some of these
people gave a feast and killed one or two slaves at the
time when their daughters' lip was pierced. It was
[824] believed that wearing of labrets prevented early wrinkling of the face.

Bracelets were used long ago. These were of
301 leather and ornamented with quill embroidery. Later
[439] they were replaced by metal bracelets (silver, copper
and brass, etc.) procured from the Tlingit. Some of
these had incised totemic designs on them, some were
flat and others round. Some wealthy women wore as many
as six of these on each arm. No horn and wooden bracelets were used. Finger rings came into use in late

times. They were of metal (silver, etc.,) and procured at first from the Tlingit. 301 [439]

Hair Dress

Most men cut their hair square across about level with the shoulders. Some cut their hair a little higher, others a little lower. A few wore it full length. If the hair was very long it was tied with a single string at the back of the neck. Men never braided their hair. Almost all people of both sexes cut their hair a little in front square across above the eyes. Young women especially wore their hair in a single braid full length down the back. Older women generally wore their hair in two braids with the ends turned. Some boys and many girls wore their hair loose and hanging down the back or confined it merely with a string tied around at the back of the neck. (Fashions of pubescent lads, pubescent girls and mourners, etc., are mentioned elsewhere). Young children had their hair full length or almost so behind and cut across above the eyes in front. Most men and women parted their hair in the middle, but a few men parted theirs on one side. Many of both sexes painted the parting of their hair red. The hair was never painted and the only kind of grease or oil used on the hair was bear's grease. 302

According to tradition, combs were scarce very long ago but more plentiful later. They were made of wood, bone and antler. Most of them were somewhat square in shape and had only a few teeth, some not more than four. Those made of caribou antler had the most teeth and were probably the best combs. Informants say a common type of comb was like those of the Chilcotin. No fan-shaped combs like those of the plateau tribes were used. The hair was never roached, shaved, singed or burned off. Hair was cut by putting the head down on a small smooth board resting on something solid. The hair was combed and spread out evenly on it and then cut across with a sharp knife of shell or stone, etc., in the hands of another person. 302 303 302

Hair cut off was generally burned. If the hair of a young woman of high class was very long, it was sometimes kept by her people and used by male relatives at dances, etc., as a kind of wig. Usually the hair was sewed to the lower edge of a head band and hung down full length all around. There was no custom [546]

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A small bag of grease was carried attached to the same neck string as the drinking tube or to the ornamented flaps of the latter, and every day, early in the morning, the girl smeared her mouth or lips so she would not require much food. The sack was replenished from time to time as required. (See National Museum Specimen No. 48.)

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For the first three to five days, the girl when eating wore a necklace consisting of a bent willow rod wrapped with hair of goat or sheep, etc. Of each kind of variety of meat she ate, she tied a small portion to the necklace with a string. This was done so the game would not become angry or sorry because she (a pubescent) had eaten of their flesh. If the animals became sorry, insulted, or angry they would withhold (or withdraw) themselves and the hunters would be unable to get them or have other bad luck in hunting them.

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For the same reasons fresh meat was taken. If, by necessity, other meat or food not being available, the girl had to eat fresh meat of the principal game, she wore a mask whilst eating it. These masks were made of light willow hoops covered with skin of goat, sheep or other game animals.

[530]

The only fresh meat which girls could eat with impunity was that of porcupine, ptarmigan and the different varieties of grouse.

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On the first day the girl smeared her face with pitch or gum of trees, and blackened it by rubbing charcoal over

300 Her face was now painted red, instead of black, and it was then painted plain red for the next four years (if she remained unmarried). Her hair was now worn straight down the back and many ornaments were attached to it. 301 These hair ornaments, besides being ornamental, were believed by their weight to help the growth of the hair. A common hair ornament worn consisted of a long flap of leather increasing in width towards the bottom and entirely covered on the outside with quill work or fringes arranged with dentalia in alternating horizontal rows. The bottom edge was ornamented with pendants of various kinds. In later days glass beads were substituted for the quillwork, etc., and tufts of colored yarn for the bottom pendants. These hair ornaments or flaps were worn one on each side of the head, extending down over (or near) the breast. The largest and most elaborate of them were used by daughters of wealthy people (See National Museum Specimen No. 48.) , also illustration of a similar good one [illegible] plate VIII b. Besides the side ornaments a somewhat similar back ornament was used. It was attached to the middle of the back hair and hung down from near the top of the head. It also was made of leather and richly embroidered with shells, quills or beads and further ornamented with fringes, tassels, and pendants. Generally two or more of the pendants consisted of oval-shaped stones

enclosed in leather and embroidered. These were weights intended to assist the hair to grow long. Daughters of wealthy people wore very large long back flaps elaborately ornamented. (For an ordinary ornament for the back hair, with weights, see National Museum Specimen No. 50.) 301

302 As already stated young women wore their hair full length. It was never braided. It seems some divided their hair in the middle and gathered it in three portions--two side locks and a back lock the three hair ornaments being used for tying these. It seems again the hair of some hung quite loosely and was not gathered into locks. In the latter case the hair ornaments were, it seems, attached further up on the hair than in the former case. The face was painted and the hair combed every morning. Some oiled their hair frequently.

304 Besides the hair ornaments, collars and necklaces were worn by young women. Some of these were very showy. Those worn by daughters of rich people had a great wealth of ornamentation. The most elaborate ones were of willow rods bent into semi-circular form to hang on the breast. The rods were enclosed in leather which was embroidered all over on the outside with dentalia , quills or beads. The outside edge of the necklace or collar was fringed and

301 the fringes strung with beads and dentalia, etc. The ends of the fringes had pendants of claws, tufts of dyed wool, etc. Later many of these collars were covered with red or blue cloth and ornamented with pearl and metal buttons and tufts of colored yarn. Some wealthy girls had long fringes on their collars. They were completely hung with dentalia. (For specimens of richly ornamented collars with frame of rods, see Emmons Plate VIII C. & F.) Other collars or necklaces had no framework of rods; they consisted of strips of skin richly embroidered and hung with fringes of dentalia, etc. (See Emmons Plate VIII G.) Some resembled a belt and consisted of strips of skin entirely covered with dentalium shells (see Emmons Plate VIII A); still other necklaces of skin more or less ornamented with embroidery and fringes and having pendants of stone were also commonly used. These stones were natural forms of odd shapes, many of them crescent-shaped. [777/778] Some of them were charm stones or lucky stones retained in families. (Stone weights on hair ornaments were also sometimes of this character). However it is said the main object of wearing stone pendants with young women's necklaces was to make the girl heavy or slow to do wrong, make mistakes, run after men, etc., wise and heavy instead of hasty, light headed or giddy. (For specimens of women's necklaces with stone pendants see National

Museum Specimen No. 52.) All collars and necklaces were fastened with strings at the back of the neck. 301 They were considered emblematic of maidenhood. It was taken off when a girl got married or knew men. [554]

When the girl entered among the people she donned new clothes of the same general kind as worn 884 292 by women. Her high cap, if she had worn such, her robe and other old clothes were given away. The robe was generally cut up and the pieces distributed among the women. If her cap was of red or blue cloth it also was cut up in small pieces and given away as pieces for covering tongues of moccasins. Often at the same time the girl's mother cut up several of her dressed caribou or moose skins and gave them away to the women. If the father of the girl was wealthy he gave a feast to all the neighbors and presents of skins. 884 65 The father gave the presents only to people of his own phratry. If he was of the Raven phratry, women of this phratry married to Wolf men received presents just like others of the phratry. The girl was now marriageable and could easily be distinguished as a marriageable maiden by her hair dress, ornaments etc. 884 582 302 301 At the end of four years, after her becoming pubescent, if the girl was still unmarried she changed her style of face painting. From now until marriage she painted her face in fanciful styles, (if she so wished) and she increased the ornaments on her person.

884 on her person. She wore if she desired other short
562 and long necklaces of strings of dentalia and beads,
301 etc., such as used by women in general. These were in
addition to those used by her as a marriageable young
602 women. Although now living among the people the girl
884 had to act in a shy and retiring way and behave modestly.
She should not talk much, especially with men. She spoke sometimes to her father but seldom to her brothers and male cousins. She could, however, look at them as she wished. Some informants say girls did not care to see their brothers and males of their own phratry and did not encourage conversation with them. They however deny the use by girls to bits of sinew which they tied to their collars, when they wished to speak with males of their own phratry (see Emmons P. 105). All these restrictions were removed at the end of four years.

301 Girls' ornaments were not used after marriage
562 or in later life. Down was not used on the head until after marriage and only for dances.

PUBERTY OF MALES.

881 The time at which boys commenced training was in a general way less definite than that of girls. Boys commenced training about the time their voices changed or when they were big enough to undertake hunting and go on trips alone. Thus some lads commenced to train at an earlier period than others. Some were nearly men

or had become pubescent. 000

Girls when married at once took off their necklaces, collars and other ornaments they wore which were emblematic of maidenhood. 585 301

They also changed their style of hair dress and henceforth wore their hair as women did in a single braid which hung full length down the back. After marriage they seldom painted their faces except for dances. There were no marriage dances nor marriages by touching as among the Salish tribes. Neither were there marriages by elopement nor by feats of strength, etc., such as wrestling as is said to have been the case in some tribes to the North (Eskimo, for instance). 585 302 583

Sometimes a lad was suspected of sleeping with a girl and was found out. The girl's mother then asked her daughter the truth of the matter. She would acknowledge what she had done and give her reason as owing to her love for the lad or man. The mother then went to the lad's father and told him. If the two families were of about equal rank a marriage was then generally easily arranged. If however the lad's father was very wealthy or of high rank and the girl belonged to a very poor or low family there was often difficulty and much bad feeling. Perhaps the lad's father did not wish his son to marry into such a family. If the lad was in love with the girl he sometimes managed after a 836 584 565 583

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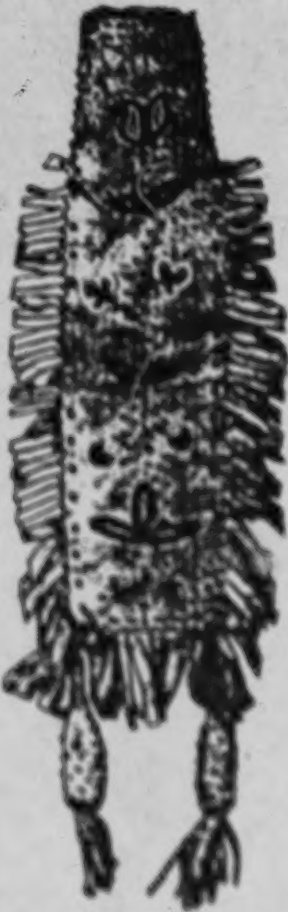

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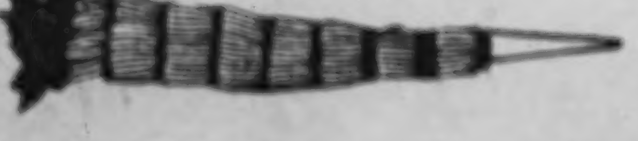

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[end plate 20]

S: Telt E-5 (1912, 1915) 1956 ND12 Nahane ND12

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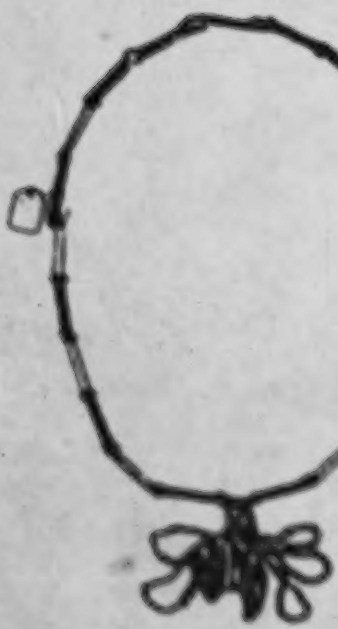

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[end plate 21]

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12

Upper Liard

larity among the Cassiar Indians. Many garments carried porcupine-quill embroidery 531
and quills were also woven on the bow loom to produce decorative outer belts and head- 291
bands. Besides being richly adorned with quills a woman further enhanced her dress
with "the hard pellets" obtained from the tripe of moose. Skin fringes enjoyed grea
popularity, being strung across the shoulders of a man's coat and suspended from th
lower edge of the parka. Red earth mixed with a small amount of grease or balsam pitch
provided a paint applied with the fingers to clothing. The designs of such painting ap-
peared in pairs, for example on the left and right sides of the ventral surface of the
garment. Two common designs, reconstructed from memory by an informant, are indi-
cated in Figure 3. Ground-hog skin sewn to the front of a man's winter parka probably
served both for warmth and adornment. Moccasins did not carry a fur trimming. Pieces
of bone, painted red and blue (blue-green color confusion obtained among the Kaska as
among many American Indians) hung from coats. Blue pigment, obtainable in the [386]
vicinity of Pelly Banks, was mixed with grease or, to "really make it stick," with balsam

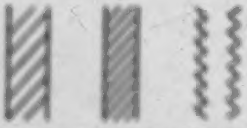

Fig. 3. Painted Designs for Clothing.

pitch. Black paint, the color that completed the aboriginal palette, also came from earth but appears to have been little employed for clothing decoration. Feathers did not find much place in ornament. Shamans wore a feather headdress while engaged in their professional duties and an occasional person sometimes adorned himself by sticking a feather in his hair. Feather-lined wristlets have already been mentioned.

We come now to adornment worn directly on or in the skin. Men made porcupine- 301 ●
quill necklaces, the quills being dyed by wives and sweethearts. Such necklaces were
frequently provided with pendants hanging down in front of the body. The wrists
of women carried bracelets of smoked skin decorated with porcupine-quill embroidery,
while moose and caribou teeth were much favored for necklaces. Both sexes wore quill
headbands. The ear lobes of older girls and women were weighted with plugs carved
from bone but no ornaments penetrated the helix. In the lower lip a woman often in- 304
serted a labret made of a small piece of fish bone.* A woman's brother-in-law frequently
performed the operation that pierced the skin for these ornaments. In the process he
pinched the soft flesh in a "wooden fastener" (apparently consisting simply of two pieces
of wood). The vise remained in place overnight and prevented the blood from flowing
[illegible]
into the lip. Next morning the flesh was punctured and balsam pitch applied to forestall

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* Among the Tlingit bone labrets in the lower lip were "a sign of womanhood" and their use was restricted to women of the upper class. The piercing of children's ears was celebrated with a potlatch. Both sexes wore nose rings. [illegible], *Some Notes on Southeastern Alaska and its People* ([illegible]), [illegible]; Jones, *A Study of the Thlingets of Alaska* (1914), [illegible]; Drucker, *Culture Element Distributions: [illegible], Northwest Coast* (1950), [illegible].

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12

Dease River

In winter men and women added coats of ground-hog, fox, sheep, and other skins to the previously mentioned garments. People avoided fur when traveling because they feared perspiration and dangerous chilling. Woven-skin clothes originated from the pelts of ground-hogs and squirrels, the lines cut from the skins of those animals exceeding the strength of rabbit fur. Informants seemed confused about the use of parkas. One man denied their presence in the pre-contact culture (WT). Mittens completed the winter dress and gloves (?) were donned for working around camp. 291

Ordinarily in summer people wore no headgear. Sometimes men appeared with "stick hats," shaped like small tambourine drums, the frame consisting of a piece of bent and sewn spruce wood. Semitanned caribou skin furnished a covering. In the same season women sometimes dressed with woven spruce-root caps or hats of birch bark which they abandoned in winter for a triangular piece of skin that covered the head and ears to tie under the chin somewhat like a modern kerchief.

Informants called attention to two moccasin types, one older than the other. The earlier pattern came to a sharp point with the stitching running from the tip of the toes back to the tongue. The second style, commonly used today, had a blunt toe, the skin being brought up around the foot and sewn to the edges of the tongue.[18] For winter use women sewed large moccasins designed to be worn with rabbit fur, feather, or dry grass duffel.

For decoration women utilized polished fragments of bone that were sewn to garments 531
and also skin fringes, fur trimming, and dyed porcupine-quill embroidery.[19] Both sexes 291
indulged in ornamented outer belts containing a considerable amount of quillwork. These girdles, like headbands, occasionally consisted of solid quillwork, women weaving the quills on bow looms. Tanned-skin garments were also painted with blue (or green) and red pigments. The Dease River Indians did not add feathers or hair tufts to clothing but an informant had heard that the Etcaʔotena of Fort Nelson utilized hair in decorating their garments.[20] Face painting enhanced personal attractiveness, red and black 302
paints serving for this purpose. The former color came from ocher mixed with grease. White paint seems to have been used less for adornment than as protection against the strong rays of the summer sun. The object may have been to keep the face from darkening.[21] Normally people did not cut their hair, although they frequently rubbed it with rendered bone marrow or caribou grease before combing with a fish skeleton. Wristlets 301
adorned the lower arms of girls. For good fortune men and women wore amulets of 751
twisted eider-duck feathers around their wrists. The use of lip plugs remains in doubt.[22] 000

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[18] A similar sequence of styles is reported for the Tahltan. "A round-toed moccasin is also made and used by the Tahltan; but they claim that this style is of comparatively recent introduction among them, being copied from moccasins worn by eastern half-breeds and whites." Teit, *Notes on the Tahltan Indians of British Columbia* (1909), 342.

of British Columbia (1909), "porcupine quill embroidery was done on clothes and bags, and shells obtained

[19] Among the Tahltan "porcupine quill embroidery was done on clothes and bags, and shells obtained from the Coast were much used for personal adornment and ornamentation in general." Teit, *On Tahltan (Athabaskan) Work* (1912), 485.

[20] His information is corroborated by Slave Indian informants. Honigmann, *Ethnography and Acculturation of the Fort Nelson Slave* (1946), 38.

[21] Among the Tlingit face painting furnished protection against sun and wind. Drucker, *Culture Element Distributions: XXVI, Northwest Coast* (1950), 191.

[22] It may be that labrets were of relatively late introduction and did not meet with the same reception

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12

Tselona
Frances Lake
Upper Liard

Red appealed as the favorite color for painting skin clothing. It was applied around the 291
neck as well as along the front of the garment, always in straight, vertical lines. Por- 531
cupine-quill embroidery adorned coats, dresses, and mittens. Men wore arm garters
of plaited quills, a woman priding herself on being able to supply her husband with such [301] ●
"high-toned" ornaments.

Headdresses included porcupine-quill and tanned-skin headbands, the latter em- 291
broidered with quills, and headkerchiefs of tanned skin embroidered with quillwork.
Women used the kerchiefs while men wore the headbands. Necklaces and wristlets could 301
not be recalled. At about the age of seven the like-sexed parent pierced a child's nasal 304
septum with a bone awl. In the hole the individual carried a bone plug but never a ring. 302
Childhood also marked the time when a mother perforated her daughter's ears. In these holes the girl inserted bone ornaments carved by men. Helix ear plugs as well as face and chin labrets remained unknown. Only a woman painted her face and the use of rendered bone marrow for hair dressing likewise remained restricted to her sex. Grouard has described the appearance of women who came to Fort Liard in 1867 from the vicinity of Fort Halkett. They were attired in moose-skin (*peau d'orignaux*) garments decorated "with a kind of pommade made of goat's grease and vermillion paint with which they had daubed their cheeks, nose, and chin." When the priest told them to stop painting their faces, because the custom displeased both God and himself, they immediately began to remove the designs.[illegible] With a needle and length of sinew line young people of both sexes tattooed the body. Generally a companion who possessed special skill in this technique performed the initial operation. The hair normally remained uncut. Women wore braids hanging down over the back. Fish skeletons found no place as hair combing devices, the informant asserting that the people used a comb carved from birch. Facial hair was extracted by plucking but no attempt was made to get rid of pubic or armpit hair.

Frances Lake Kaska. The aboriginal moccasin pattern of the Tutcotena featured the 291
pointed toe with the seam running lengthwise until it joined the tongue. Pike reports 301
seeing women who wore "a large brass ring through the nose" near Frances Lake.[illegible] 304

RECREATION

Upper Liard Kaska. Sometimes in the evening when chores were done and everyone 517
had eaten, the people played. The summer and winter gatherings around a fish lake provided opportunities for recreation but no great cooperation was required for a man to amuse himself by carving small animal images from wood or outlining figures in red paint on rocks and trees. In winter children enjoyed drawing huge sprawling designs in

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[illegible] Grouard, *Souvenirs de mes soixante ans d'apostolat dans l'Athabaska-Mackenzie* (n. d.), 100.

[illegible] Pike, *Through the Subarctic Forest* (1896), 138. Field reports clothing of caribou skin

[illegible] Pike, *Through the Subarctic Forest* (1896), 138. Field reports clothing of caribou skin as well as moose calf skin among the Pelly River Indians. These materials were sometimes "tanned with the hair on, sometimes worn with the hair inside the garment, sometimes with the hair out. Some of the more stylish ones have fur coats and hats and mitts, also in trimming garments. They use rabbit skin cut in strips and knitted for blankets, also the skins of squirrels and groundhog." Field, *Unpublished manuscript* (1913), 9.